

595 place to another. [312] The wives of the Caribs pretend to be brave and they take care not to show their jealousy. But however hard they try, jealousy shows itself. It appears that they have reason to be jealous, for the custom is that a wife having lived for one month with her husband should retire yielding her place to another. Sometimes, however, a man stays for a full year with another, abandoning the one he had chosen previously, and she feels this sharply. If she betrays her [684] husband he will not fail to kill her. I have seen captains who tell their sons-in-law to go and sleep with their wives, for otherwise the captains say, they will give their daughters to others and this has happened several times. [208] When women die the men remarry, and when men die the women take other husbands. If these husbands also die, they can take other husbands. [269]

587 The Carib women do not approach anyone when they have their menstrual cycle upset and they will not allow anyone to approach them, no matter what bad treatment they receive for this conduct, because they believe that this would upset the cycle more. [298]

606 The young married people turn aside to avoid speaking and meeting their fathers-in-law, brothers-in-law, mothers-in-law and sisters-in-law. When I observed this I asked them why they avoided speaking with people who are so useful to them. Their reply was, "It is not permitted for me. I dare not do it." [301] "Your mother-in-law is troublesome to you when she does not see her husband." [136]

601 Acátobou is a maternal uncle, i. e. mother's brother. Neukéscayem is an uncle who has married a maternal aunt. Naheupouli is an aunt. Ninántaganum is the term by which uncles call their nephews who are sons of their sisters. The aunts call these nephews ibátomon. Uncles and aunts call their nieces nibáche. Uncles and aunts call the children of their nephews nínibotte, nitamotte. The children of nephews call their great uncles and great aunts by the same term that their fathers use for these very same relatives. First cousins whom we call sons of the father's brother are called "brother." The brothers of the father are also called "father." The children of brothers never marry among themselves. But if the sisters of their fathers should have daughters they may well marry them. If there should be no daughters these male cousins are called iapátagnum. Girl cousins call their maternal male cousins nígaton when their sisters do not marry them, and in this case the boy cousins call these girl cousins niofille atonum. However, if these boy cousins should take these girl cousins in marriage, the female cousin is

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boème crown ?], puis on les en frotte partout où ils sont incisez, pensez s'ils ont froid! Pour les restorer on leur donne à manger le coeur de leur oyseau seulement; et crainte qu'il ne leur cause quelque indigestion, dès les grand matin, ils vont à un canari plein d'infusion de tabac, qu'ils boivent à longs traits, et qui leur fait rendre tripes et boudins. 796/301

Entre tous les conviés il y en a 6 ou 8 qui se frottent tout le corps de gomme d'Elemie [*Dacryodes excelsa* Vahl] encore liquide et degouttante de l'arbre, à laquelle on attache du duvet, ou petites plumes du festu-en-queue [*Phaeton aethereus*], et on couronne leurs testes de grandes plumes d'Arras, puis on les fait danser, deux à deux, autour du Carbet, l'un estendant son bras droit sur les epaules de l'autre, et l'autre sa gauche autour du col de son compagnon. Les autres suivent en la meme posture, et en dansant deux à deux jusque à ce qu'ils soient arrivez au lieu où ils trouvent des grandes callebasses pleines d'oüïcou, qu'il faut avaler jusqu' à la dernière goutte, encore qu'ils en deussent crever. [824] [237]

Other authors tell us that the "gligli" and "malfini" hawks were the birds usually employed in these rites; that the heart was dried over the fire before it was eaten, and the feet often set aside to be worn in an amulet; that the initiate's head and neck were anointed with oil; and that water, and tobacco and roku. (*Bixa orellana*) leaves, as well as *Capsicum*, were crushed up with the bird's body to be rubbed on the men's backs. 796

No official form of divorce is recorded, but there is plenty of evidence to show that separation and remarriage of wives took place, consequent upon incompetence, neglect, or desertion on the part of the husband. Children always remained, in such cases, with the mother. Widows and widowers were free to remarry when and whom they pleased. 586 [587]

As soon as they are dead [says Breton] they paint them red [with roku], comb them, and, if they are of consequence, wrap them in a fine cotton bed, and in the middle of the hut dig a round hole of a depth proportionate to the posture they give them (which is that which they had in their mother's womb) [Labat says: "seated on a little stool, elbows on knees and chin in cupped hands"] into which they are lowered onto a piece of board placed there, then covered with another such onto which earth is thrown and tears shed, the while they sing their sorrow and lament in a lugubrious tone. This they continue last thing in the evening and at daybreak in the morning for some time. They do not forget their custom of putting bread and wine [cassava-cakes and wiku] on the grave, nor to light a fire all around it for quite a time. After a year they return to weep, remove the boards, throw and trample down earth upon the decayed body, drink the rest of the day and night, and sometimes quit the house and habitation, as I saw them do after the death of their captain, Henri Comte. 764

Personal belongings, other than those buried with the deceased, usually were burnt.